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# the SEMI



connecting the campus  
creating dialogue



## WAR: THEN AND NOW

By Jon Sampson

It wasn't easy for Mark Hatfield to step onto stage to give the commencement address at Fuller's 1970 graduation.

The Oregon Senator was walking a lonely road as an evangelical politician opposing the Vietnam War. He had received hate mail from many Christians. They questioned his judgment, doubted his faith, and said he should have a "better understanding of human nature and the evil in the human heart." Hatfield wasn't sure how he would be received at an evangelical seminary that he considered fundamentalist.

But the Senator's experience at Fuller was different.

As he began to speak, he saw many in the graduating class wearing armbands in protest of the war. Others had brought in a sign that hung from the balcony of the Methodist Church where the ceremony was held. It simply read, "We're with you, Mark." As students walked across the stage to receive their diplomas, one handed Hatfield a petition—signed by some of the seminary's students and faculty—that supported his Senate amendment calling for the withdraw of troops from Vietnam.

"I could hardly keep from tears," Hatfield said in a 1996 interview with *Sojourners Magazine*. "At that moment I had a very warm piece of mind. To me that was the sign I was looking for."

Hatfield wrote six years after the commencement ceremony that it was one of the most significant events of the year for him. It gave him hope for a new response from evangelical Christians on issues of social and political concern. He saw a group that held different beliefs than the men and women who wrote the angry letters.

Robert Johnston, professor of Theology and Culture at Fuller, who received a degree at that 1970 commencement, said he and others who organized the protest never guessed how meaningful it would be to the Senator. They were simply following their convictions.

"We had no way of knowing the importance of that event for him or the country," Johnston said. "But Hatfield later would write he was at that point in time going through a crisis of vocation, not sure if it was any longer possible for a Christian—or at least for him as a Christian—to continue in Washington. It was that simple show of support he says gave him courage to continue."

Fred Bush, who is a senior professor of Old Testament at Fuller, said the demonstration at graduation wasn't the only political action that happened that year on campus. Bush, who was a new faculty member at the time, said he and other professors would often join the Mennonites to protest against the war at the only federal building in Pasadena—the post office.

**WINTER WEEK 4**  
JANUARY 22-26, 2007

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Over the last year or two, I have overheard an increasing number of conversations that center around the comparison of the Vietnam and Iraq Wars. Comparisons are made about the reasons these wars were started, the way they have escalated and some predict a similar ending. But no matter how many similarities can (or cannot) be found between these wars, there has been a distinct difference in generational response. We simply do not see the level of activism and protest today that was visible during the Vietnam War.

We at the SEMI set out to contrast the climate and culture of Fuller during the Viet-



nam and Iraq Wars. As you might suspect, Fuller was a hotbed of political activism and change during the Vietnam War. As is true in the wider society, today at Fuller we do not see the visible concern over the Iraq War that was evident during Vietnam War.

Some claim that this is because Fuller students are part of an apathetic generation, while others say that this is a different war, in a different time, calling for a different response.

The difference between these two claims is too important to be left unanswered. The War in Iraq demands a response.

Michelle Harwell  
SEMI Editor

We want to hear from you! If you would like to write for the SEMI or respond to something you've read, please contact us at: [semi-editor@dept.fuller.edu](mailto:semi-editor@dept.fuller.edu). All submissions are subject to editing for length and clarity.

## FIELD EDUCATION

Office of Field Education, Carnell Hall 1st floor, 584.5387  
[fe-interncoord@fuller.edu](mailto:fe-interncoord@fuller.edu), [www.fuller.edu/sot/fielded](http://www.fuller.edu/sot/fielded)

### Thinking Theologically About Money

Wed, Jan 24, 11am-1pm, location TBA

Dr. Scott Cormode will present.

### Recognizing Mental Illness in the Church

Fri, Jan 26, 12-2pm, Payton 101

Rev. Dr. James Stout, author of *Bipolar Disorder: Rebuilding Your Life* will present.

### Ask the Pastor

Fri, Jan 26, 3-5pm, Payton 101

Rev. Dr. James Stout, author of *Bipolar Disorder: Rebuilding Your Life* will present.

### Understanding Hospital Chaplaincy: How to Prepare for CPE

Wed, Jan 31, 11am-1pm, Payton 101

Rev. Cheri Coleman, Chaplain at Methodist Hospital, Arcadia, California will present.

### Men and Women in Ministry

Thu, Feb 1, 11am-1pm, Geneva Room

John and Becky Hart, senior pastors at Liberty Presbyterian Church will take a look at everything from how to handle being the same age as the senior pastor's daughter to how to handle being discounted because you "only work with youth".

### Hospital and Hospice Internships

Two-unit FE546 Hospital Chaplaincy internships are being offered at Huntington Hospital in Pasadena and Glendale Adventist during the Spring quarter. A two-unit FE548 Hospice Chaplaincy internship is being offered through VITAS Healthcare Corporation of California. These courses emphasize spiritual care training in a hospital or hospice setting. Before registering for either course, interns must be interviewed and accepted by the prospective hospital or hospice chaplain. Contact the Office of Field Education at 584.5387 for more info.

## the SEMI

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Letters to the editor: The SEMI welcomes brief responses to articles and commentaries on issues relevant to the Fuller community. All submissions must include the author's name and contact information and are subject to editing.

Announcements: Notices may be submitted to [semi-ads@dept.fuller.edu](mailto:semi-ads@dept.fuller.edu) or dropped off at the SEMI Office on the 2nd floor of Kreyssler Hall above the Catalyst. They must be submitted by the deadlines printed below and not exceed 35 words.

Advertisements: Notices for events not directly sponsored by a Fuller department, office, or organization will be printed in the "Ads" section and charged per word. All requests should be made through the ads coordinator.

Submission	Deadline
Winter 7	Jan 29
Winter 8	Feb 5



# THE SHADOW OF FEAR: DIFFERENCES BETWEEN THEN AND NOW

By Katie Sturm

I would like to point to significant differences between the War in Iraq and the Vietnam Conflict. I welcome corrections from those who lived through that time. The protests to Vietnam were markedly more public as well as seemingly more passionate, whereas my generation's reaction to the war in Iraq has at times seemed apathetic at best. It seems that although many disapprove of our role in the Middle East, the volume of protest has been minimal.

The Vietnam Conflict was couched in the reality of the Cold War. Few of my generation can remember the very real fear of nuclear war with the Soviet Union. The Vietnam Conflict had roots in preventing the Russians from coming to power in a

volatile area. It is important to note that there was no official declaration of war during the conflict, despite the increased American involvement and military engagement. While the Bush Administration makes claims that they are fighting in Iraq as part of the greater "War on Terror," it is difficult to see "terror" in the same light as a hostile nation-state. In going after Al-Qaeda, the US is attempting to put a face to terror, but the singular enemy of the Cold War is long gone. Rather, we fight insurgent groups and mini-militias in the complicated political web of the Middle East. There is no Iron Curtain to see behind. Rather,

of the draft. Young men across the country were required to participate, regardless of their beliefs. Not only were the youth of America incensed over the US involvement overseas, but they also could not fathom a government that would require its citizens to participate in violence that they did not believe in. The enforced conscription for an "un-declared war" and televised accounts of soldier deaths created hostility in the public towards the administration, which was returned by the administration. Peaceful protests, such as Kent State, were ended by the administration in violence. This led to a more vehement reaction from protesters. Now, not

There is no Iron Curtain to see behind. Rather, it is a veritable dust-storm of intelligence and finance which is near impossible to clearly understand. The roles of nation-states such as Iraq, Iran, and Syria are particularly difficult to understand in light of religious, ethnic, and cultural peculiarities with which we, as Americans, are not familiar.

only were they addressing the injustice of the war itself, but also the injustice of the administration in dealing with legal protests. Today, thankfully, the only soldiers fighting in Iraq are those who have willingly offered their lives to protect our country. Most of us are afraid

it is a veritable dust-storm of intelligence and finance which is nearly impossible to clearly understand. The roles of nation-states such as Iraq, Iran, and Syria are particularly difficult to understand in light of religious, ethnic, and cultural peculiarities with which we, as Americans, are not familiar. The technological advances allowing miniaturization of weapons of mass destruction has escalated fear and willingness to point a finger at particular political entities. The confusion of the situation has left many of us wondering what, if anything, we can do.

In Vietnam, there was also the fear

that vocal protest of the war could be seen as criticism of the troops. This comes in light of the harsh criticism and bad treatment that returning vets from Vietnam experienced. America is attempting to honor the troops before criticizing the war they are a part of. Unfortunately, criticism of the administration's role in this war is shadowed by the Patriot Act. Any objection to public policy can now be seen as potential terrorist activity. The restrictions on freedoms and the invasion of privacy by the current government smacks of McCarthyism. The use of the Patriot Act and the War on Terror to dismiss the Geneva Conventions and habeas corpus for defendants is terrifying. The internment camps in Guantanamo Bay are disconcerting, as is the scandal at Abu-Ghraib. Yet, the media has been limited

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# WHO IS MY ENEMY?

By Britta K Phillips

On the afternoon of March 19, 2003, I made my usual cruise through cnn.com, tensely looking for the latest on Iraq. Everybody knew that war was imminent, but we were not sure what day it would begin. I stumbled across a picture of some boys playing soccer in northern Iraq. As a then-substitute teacher, I recognized something about them immediately.

Every school day, I would walk onto the field at recess and watch the ongoing soccer match. The kids couldn't get enough of the game. It was their delight in a world of tedious standards at school and distracted inactivity at home. I wanted to play along, but I didn't want to break their rhythm. Our kids were happy and free during soccer. Nothing else mattered.

So when I saw these Iraqi boys, I understood the looks on their faces. In that moment, they, too, were happy and free. Nothing else existed in their world other than that ball and their playmates, at least for a few minutes. I stared at the picture. I wondered what these kids had to go home to, and what they did in school, and if they were as afraid for themselves as I was for them. I immediately began to worry. And perhaps this is frightfully un-American, but I wasn't particularly worried about us. I was worried that these little boys were about to be wrongly made into our enemies.

In contemporary warfare, as we first experienced in Vietnam, we cannot easily tell who is the enemy and who is not. In fact, I would venture to say that in an increasing number of cases we simply cannot tell the difference. While spy operations and a certain amount of covert activity have always been a part of war, the overwhelming

majority of combat took place on some sort of battlefield, whether out in an open area of land or at the perimeter of a city. There were understood rules of engagement. This included visibly marked, i.e. uniformed, military, so that the difference between combatants, civilians and opponents was clearly maintained.

What happened in Vietnam was an encounter with a non-western enemy in a new sort of landscape, unfamiliar to all levels of the American military and unexpected by troops. The Viet Cong began using guerilla war techniques in the jungles of Vietnam when it became clear that they could not win "American-style" skirmishes. They hid inside the landscape and the general population, not giving visual clues as to who they were. Civilians and enemies were often confused for each other.

Our current situation in Iraq holds many chilling similarities, many of which have been brought inside our own borders with 9/11. Nobody seems to know, on the streets of Baghdad, Tikrit, or even Orange County, who is our enemy and who is our friend. Over there, our soldiers deal every day with insurgents. Here, we wonder about sleeper cells. Everybody looks the same, no matter what side they're on, no matter if they're planning a bombing or dinner for their family. And that environment of suspicion, whether founded or not, has begun to extend globally. It's like the Cold War, Part II.

What does this state of affairs do to our humanity? It seems to be skewing us toward an intensified "us vs. them" paradigm. We seem to feel that we must become more vigilant and mili- tant i n

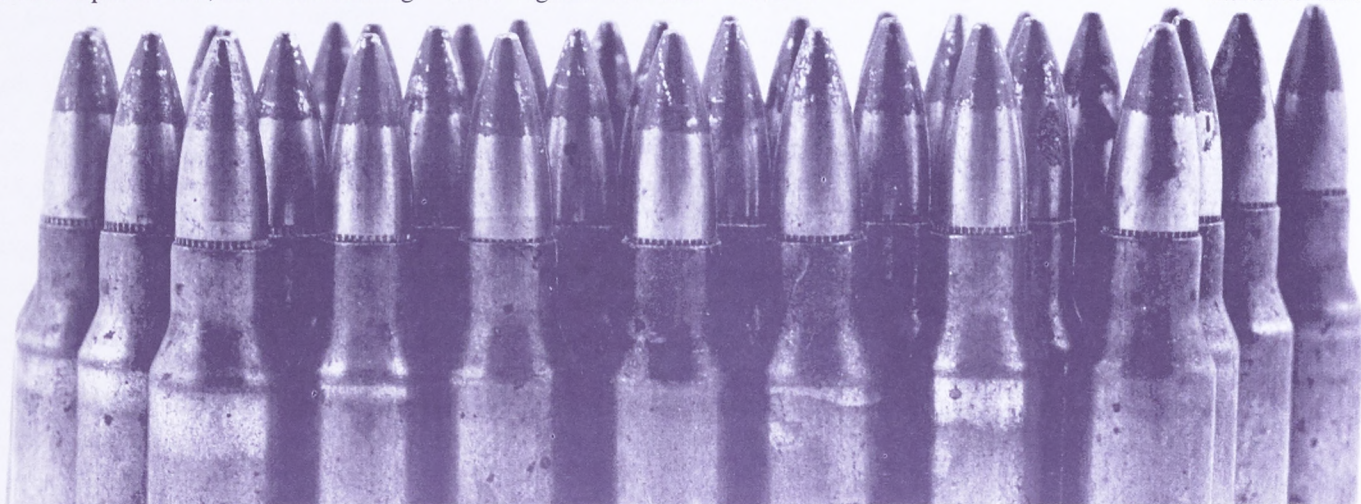
identity and belonging in order to ensure our own safety. This is in itself unfortunate, but the scarier reality is that we have lumped "all of them" in opposition to "us," so the safety of "all of them" is regarded as unimportant or even undesirable.

Websites, signs and T.V. shows blast the message "Support Our Troops." Many of these refer directly to American casualties of this war. Where are the tributes to fallen Iraqis? According to the current numbers posted on wikipedia.com, U.S. deaths in the Iraq War number 3024; Iraqi deaths range somewhere between 392,979 to 942,636. This part of the story nearly always fails to make the nightly news. Have we always been selective about which part of humankind we really care about? Our troops are certainly suffering. Why do we pretend that the suffering of Iraqis is simply collateral, and not just as human as ours? Does "Iraqi" so easily, so necessarily, equal "enemy"?

On the evening of March 19, 2003, I was driving over the Conejo Grade in Ventura County when I heard the President on the radio. He was busy declaring war. As the tears came, I immediately thought of that picture from northern Iraq: Will they be all right? How will I ever know? My G-d, please, where are my boys?

Nearly four years later, I still wonder all the time if they've made it. I doubt I'll ever know.

*Britta K, 3rd year SOT student, does not sleep well at night.*





# HOLY IMAGE, HALLOWED GROUND

By Lisa Wiegel

I've looked forward to *Holy Image, Hallowed Ground: Icons from Sinai*, since my friend Leah first emailed me a link to the pre-exhibit website. As a Christian who loves the intersection of the artistic endeavor and theological reflection, this exhibit seemed perfectly tailored to my interests. Over Christmas break I traveled to the Getty, explored the exhibit and worshipped with the saints from the last 1500 years of Christian history.

By way of explanation, the exhibit—which runs at the J. Paul Getty Museum in Los Angeles through March 4th—offers an expansive collection of loaned icons from Saint Catherine's Monastery located at the base of Mt. Sinai in Egypt. St. Catherine's has been operating as a monastery since the 3rd century AD. It is also the oldest repository of Byzantine icons in the world. Almost all of the icons on display at the Getty are on loan from the monastery and are still used in the daily worship practices of the monks

and faithful at St. Catherine's. Therefore, this is not a typical art exhibit: these images are theological texts, holy artifacts, and sacred tools still used in the practice of Christian worship. Viewing the exhibit as a person of faith is not an intellectual exercise, but an experience of worship. In fact, I found myself wanting to linger in front of saints for considerable time periods; I found words of prayers escape my lips, almost unintentionally; I must have crossed myself about ten times; I felt as though I had entered a holy place.

The first icon one encounters in the well-designed museum space is St. Peter the Apostle (6th century). If anyone tells you that icons are two dimensional, stylized and unreal looking portraits, don't trust them until you have seen this St. Peter. I wrote in my journal, "He's more real than anything I have ever seen. I feel as though he will reach out and embrace me. Peter holds the keys and he captivates us..." The iconic

and practice of the church. The second room is configured to give the visitor a sense of the way that Eastern Orthodox churches are configured. The icons and artifacts in this room are placed to echo where they would be placed within the worship space and the text relating to each artifact indicates its purpose and the reasoning behind its usage. I found, as someone who doesn't worship in an Eastern Orthodox setting, this helped me to envision the pieces in their actual place within faith. The third room allows viewers to enter further into the life of St. Catherine's as it shows the video of the life and practice of St. Catherine's. The final room ties together a good deal of the iconography that is specific to St. Catherine's: this room houses icons of Moses and the burning bush (because of the monastery's location), St. Catherine (the patron of the community) and the images of Mary as ever-virgin in the burning bush.

Like any pilgrimage, the experience felt both overwhelming and far too short. There were so many faces and stories to encounter I felt pressed for time but emotionally satisfied as I left the space. What a privilege to encounter such faces, stories and fellow believers and to be welcomed into their world, which, unexpectedly, is mine as well.

The iconic conventions remain, but there is something about his presence and his image that feels three-dimensional and personal.

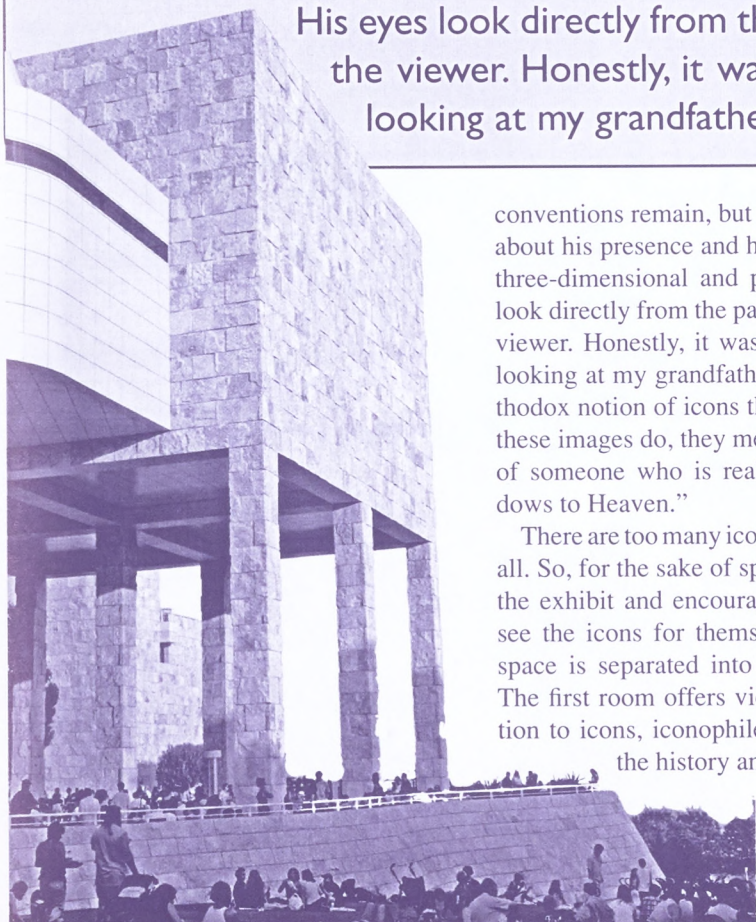
His eyes look directly from the panel and engage the viewer. Honestly, it was as though I were looking at my grandfather.

conventions remain, but there is something about his presence and his image that feels three-dimensional and personal. His eyes look directly from the panel and engage the viewer. Honestly, it was as though I were looking at my grandfather. And, in the Orthodox notion of icons that is exactly what these images do, they mediate the presence of someone who is real. They are "Windows to Heaven."

There are too many icons to describe them all. So, for the sake of space I will describe the exhibit and encourage everyone to go see the icons for themselves. The exhibit space is separated into four main rooms. The first room offers viewers an introduction to icons, iconophiles and iconoclasts, the history and geography of St. Catherine's, and the incorporation of icons into the worship calendar

*The exhibit is currently open and runs through March 4th, 2007. For more information check out the Getty website, [www.getty.edu](http://www.getty.edu). The Getty produced a video on the icons and the Monastery which is available by mail for free; the order form can be found on the Getty website. For more information of the theology and practice of icons within the Eastern Orthodox tradition, *Windows to Heaven* by Elizabeth Zelensky and *Lela Gilbert* is a particularly accessible and good introductory text written for evangelicals.*

*Lisa is a 3rd year MDiv student who comes from the All-American Family: Her parents are Evangelicals, her brother is Eastern Orthodox, she's becoming Roman Catholic and her sister is a Secular Humanist.*





# THE DIFFERENCE INCLUDES

"Vietnam all over again." It's a great soundbite, which can be dropped in casual conversation and get an affirmative response. Yet is this a fair characterization of the war in Iraq? I don't think so.

The similarities are there on the surface, most notably the steady decline in public support for the war, mirrored by increasing body counts and financial expenditures, but there are enough significant differences that the comparison doesn't stand. For one, Vietnam was veiled in ambiguity, both domestically and abroad. In contrast, the mission in Iraq has been clear to all from day one: regime change, and a democratic Iraq, with Saddam Hussein out of power. In retrospect, the centers and symbols of power in Iraq fell quickly, and building new ones has been much more difficult. While the US

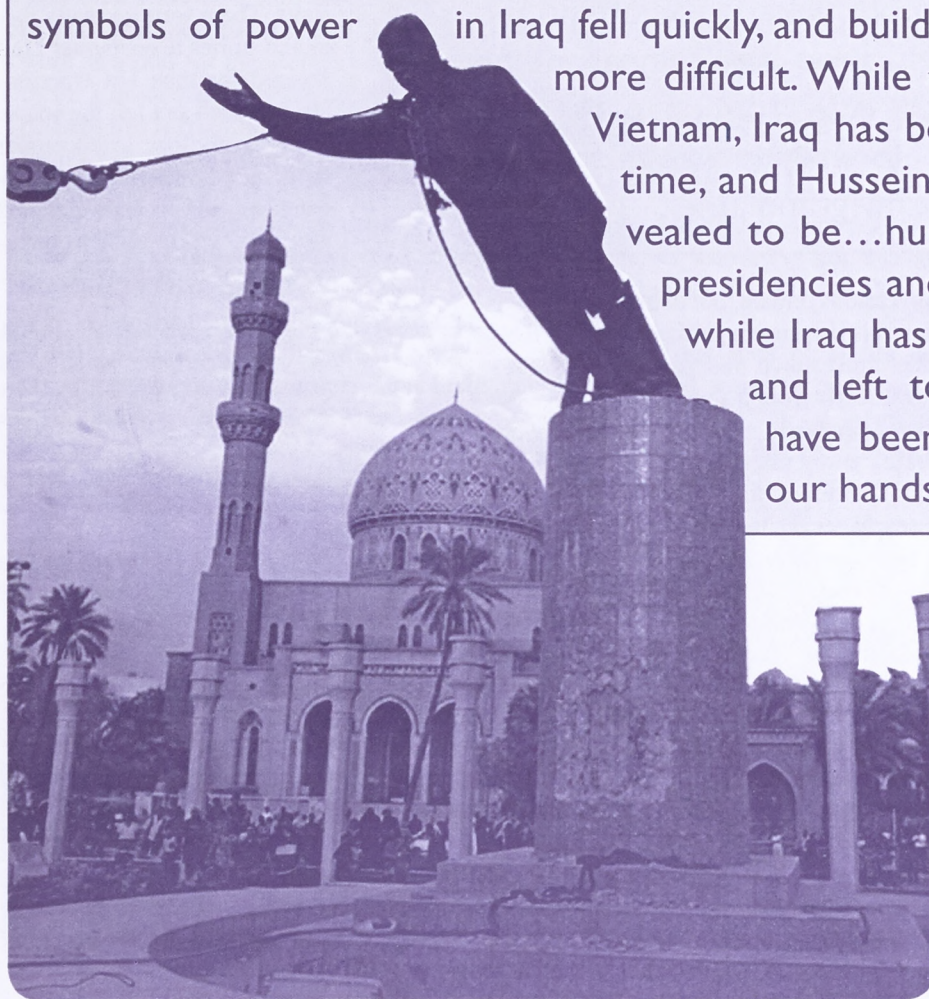
never got that far in Vietnam, Iraq has been post-war for quite some time, and Hussein has been unmasked and revealed to be... human. Finally, Vietnam spanned presidencies and transfers of political power, while Iraq has been dubbed Mr. Bush's war, and left to the Republicans. We who have been in opposition have washed our hands of the matter.

That's the big difference that I see in the response to the war; whereas draft-dodging was very real in the days of Vietnam, I've never once considered checking out and handing in my passport. I don't need to. The present-day military is largely voluntary, and while circumstances may compel people to enlist, they are not coerced. As such, those of us who want nothing to do with the war can have a measure of that

wish granted. Yet that hasn't kept us from talking about Iraq and pointing fingers, even if we haven't said anything new since 2003.

George Bush, while resolute (or stubborn) as ever, has begun to change his tone, acknowledging the mistakes that he and his administration made in planning and carrying out the war in Iraq.<sup>1</sup> Namely, they have acknowledged that they placed too much of a focus on the combat stage, and not enough on post-war operations and the reconstruction of Iraq. Given the comparative duration of the two phases, that was a serious miscalculation, as was the assumption that the Iraqi people would welcome their liberators with open arms.<sup>2</sup> They didn't, and the flight of the professional class has left a brain-drain that has slowed reconstruction.

For one, Vietnam was veiled in ambiguity, both domestically and abroad. In contrast, the mission in Iraq has been clear to all from day one: regime change, and a democratic Iraq, with Saddam Hussein out of power. In retrospect, the centers and symbols of power in Iraq fell quickly, and building new ones has been much more difficult. While the US never got that far in Vietnam, Iraq has been post-war for quite some time, and Hussein has been unmasked and revealed to be...human. Finally, Vietnam spanned presidencies and transfers of political power, while Iraq has been dubbed Mr. Bush's war, and left to the Republicans. We who have been in opposition have washed our hands of the matter.



The president seems to be getting the point that Colin Powell emphasized in the buildup to the war; go in, and you will own Iraq.<sup>3</sup> Four years later, the president is taking ownership, ironically, while Americans are disowning him.

I don't believe that my generation is apa-

1. In researching this article, I found Bob Woodward's *Plan of Attack* a fair and helpful resource regarding the buildup to the war.

2. For closer analysis, see *Nation-Building: Beyond Afghanistan and Iraq*, ed. Francis Fukuyama.

3. Woodward 151, 270



thetic; we just excel in holding grudges. Yes, a false bill of WMDs was sold in order to market an operation that wouldn't have gotten through diplomatic channels on the merits of human rights violations. Yes, we were misled by our elected officials. No, this is nothing new.

Continuing to complain that the US should not be in Iraq, and shouldn't have gone in, holds nobody accountable for present-day decisions, and lingering disdain doesn't create viable alternatives. Here, I'm guilty as charged. I'm guilty of rolling my eyes in contempt and scoffing when George's name comes up in conversation, without giving him a chance to make better decisions. I've taken past offenses to heart and focused on how "I was lied to", when others were affected much more closely. My personal distaste can't continue to dictate my response to his speeches. It's a conversation topic for me, but Iraqi lives are

on the line.

That said, here's a perspective on the possible troop surge. Pre-emptive war didn't square with my convictions as a follower of Jesus, but caring for widows and orphans does. And there are a lot of widows and orphans in Iraq (to say nothing of the families of coalition forces). Violence doesn't lead to peace, but a police force can serve as a deterrent while the next generation of Iraqi leaders pieces together a civilization amidst war-torn Baghdad. If the proposed troops really are reconstruction officers, in touch with humanity, I can support them, as well as their mission.

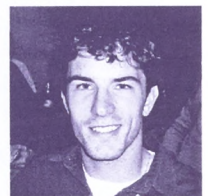
The worst-case scenario, as I see it? Long-term state failure for Iraq.<sup>1</sup> In a failed state, power vacuums set in and the vulnerable are exploited. Without the presence of

*1. In Foreign Policy's annual Failed State Index, published in their May/June 2006 issue, Iraq ranked fourth in instability.*

a policing agent, it is likely that present-day 'pests' would become power players, leaving an entire population vulnerable.

Were Iraq's legacy to become that of a failed state, I'd be doubly ashamed. As an American, I'd be ashamed that my country left Iraq in shambles. As a follower of Jesus, I'd be ashamed that my contempt for the elite ruled out compassion for the vulnerable.

*Mike Work acknowledges that he didn't cover all the nuances in this article.*



## WAR: THEN AND NOW *Continued from page 1*

"As time went by, more on campus felt the war was unjust and needed to be opposed," Bush said. "It wasn't just us young guys on campus either. [Fuller President] David Allen Hubbard had feelings in the same direction, but as President, he couldn't take the same actions we did."

The efforts on campus to support Hatfield began in part because of the influence of Jim Morgan, an American Church historian who taught at Fuller. Johnston remembers him as "eloquent and passionate" in his argument and an example that Christians had a responsibility to change society.

Johnston said he and other students collected signatures around campus for the petition that faculty members helped draft. It was signed by 31 students and faculty. Several faculty members in the School of Psychology signed the document, including its dean, Lee Travis, and its future dean, Neil Clark Warren. Charles Kraft, a young faculty member in the School of World Mission, participated even though his colleagues refused. Others who signed included Richard Foster, Robert Johnston, Fred Bush, and Paul Jewett.

While there was support for the petition,

not everyone agreed with the students' actions.

Johnston said that only one-third of the graduating students and half of the faculty signed the document.

"Not everyone thought it appropriate to

"Someone had to get involved to stop confrontation," Bush said.

But for those involved, the actions seemed to be worth the risk. In addition to encouraging a Senator, the event shaped the beliefs and values of many.

Many in the school of world mission supported the war because it had opened the door for missions in Vietnam. So while the theology students were planning to wear armbands to protest the war, there was talk of other students wearing American flags to support the war effort.

turn graduation into a political statement," Johnston said. "We tried to be appropriate to the occasion."

Bush said that students' beliefs and emotions about the war came to a head at the commencement ceremony. Many in the School of World Mission, as it was known then, supported the war because it had opened the door for missions in Vietnam. So while the theology students were planning to wear armbands to protest the war, there was talk of other students wearing American flags to support the war effort.

"For me, it was absolutely transforming as a believer," Bush said.

Today, although America finds itself in another war, the atmosphere on campus and across the nation is quite different.

Johnston thinks the contrast can be attributed to many things, from a growing cynicism as a culture regarding the democratic process to the fact that draftees fought the Vietnam War.

"Even though my draft number was 300 and something, and thus I would have

*Continued on page 9*



# PAPER SHIELDS

By Holly Snyder

We have a lot of hoops to jump through when it comes to our identity. Driver's licenses, social security cards, birth certificates, passports, G numbers, even visas for international students; all require long lines, stressful testing, obnoxious hold music and pulse-heightening amounts of paperwork. And yet, all of these documents ensure our rights to drive, work, study, travel and, in the end, establish for us an

Birth registration is found to help prevent such child exploitation as underage military conscription, slave labor, human trafficking, illegal trial and detention as adults and child marriage. Birth certificates ensure access to health care, employment, passports, credit, the right to vote and legal accountability. It is so important, in fact, that the UN Convention on the Rights of the Child calls for the registration of a child immedi-

For millions of children in the world, life or death literally hinges on a piece of paper. Birth registration is found to help prevent such child exploitation as underage military conscription, slave labor, human trafficking, illegal trial and detention as adults and child marriage.

identity that matches our name. Each of us is firmly rooted in multiple government and institutional databases throughout the US. When we were children and too young to bear the responsibility, our parents safeguarded these identities on our behalf. You would think, then, that I would take better care of my birth certificate, rather than frequently misplacing it along with my keys and vehicle registration.

It's difficult to conceptualize the fact that a little slip of paper could protect me from harm, but ultimately these documents that corroborate my identity shield me from a storm of unimaginable threat. Imagine this: you're nine years-old and a rebel army has abducted you. If you're a boy, you've been given a gun and ordered to kill. If you're a girl, you've been raped repeatedly by your captors and are forced to act as a domestic servant to this guerilla army. Or this scene: you are thirteen years old and your parents have sold you to a factory that produces fireworks. You toil every day of the week for fourteen hours at a time over harsh chemicals that poison your growing adolescent body. Or this: you are six years-old and you've been trafficked across international borders as a slave in the global sex trade—boy or girl.

For millions of children in the world, life or death literally hinges on a piece of paper.

ately after birth. What is shocking is that so many children do not have access to birth registration. In 2003, 48 million births went unregistered—36 percent of all estimated births that year. Currently, 60% of children in Asia are unregistered and 70% in Africa are without birth registration. This leaves a catastrophic number of children at risk to violence and exploitation. A simple piece of paper could alleviate that heavy threat and ensure the kind of life each child has the right to enjoy.

Perhaps, if I were presented with the same cloud of risk that so many children are exposed to, I would not be so cavalier with my birth certificate. It would be vaulted, as precious to me as my bank account, my family heirlooms and my very life.

Please visit the Nameless Child Campaign at [www.namelesschildcampaign.com](http://www.namelesschildcampaign.com) or [www.myspace.com/namelesschildcampaign](http://www.myspace.com/namelesschildcampaign) and join us for events on campus this week.

Holly is a second year MACCS student in the School of Intercultural Studies. If she were to be born in any other time than the present, she would pick 18th century Colonial Europe

because she loves the Enlightenment, burgeoning revolutions, newly American statesmen and pirates.



## Nameless Child Campaign

*"The Unseen Crisis of Unregistered Children"*

Schedule of Events:  
January 22-26, 2007

### Monday, January 22

10-11am

Prayer walk on campus (meet in front of the prayer garden)  
Look for fliers that will be passed out on campus in order to learn the facts

### Tuesday, January 23

10-11am

Prayer walk on campus (meet in front of the prayer garden)

### Wednesday, January 24

10-11am (Travis Auditorium)

Chapel, featuring Dr. McConnell, Dean of the SIS, speaking on "God's Heart for Children"

11am-12pm

Letter writing campaign kick off (just outside Travis Auditorium)

### Thursday, January 25

10-11am

Prayer walk on campus (meet in front of the prayer garden)

11am-4pm

Letter-writing campaign booth set up (in the Garth)

### Friday, January 26

10-11am

Prayer walk on campus (meet in front of the prayer garden)

11am-4pm

Letter-writing campaign booth set up (in the Garth)

8pm-12am (Travis Auditorium)

"Kneel Down" -- Night of Worship and Prayer in partnership with Fuller Fire



## HOW SHOULD EVANGELICALS RESPOND TO WAR?

Glen Stassen, professor of Christian Ethics at Fuller and author of *Just Peacemaking*, says that Christians must respond to war in a way that is consistent with the way of Jesus.

"It's not enough to say 'no' to war. Jesus taught specific steps to prevent war," Stassen said.

For example, because Matthew 5:24 says that when Christians are angry, they should talk to their brothers or sisters, we have an obligation to talk through our disagreements.

Much of the local church's response to war and other social issues necessitates a "thicker Jesus," Stassen said. "We've thinned Jesus down so much that he's easily accommodated to whatever ideologies come by."

While some churches may be fearful of touching politics from the pulpit, Stassen said that isn't the issue. Instead of addressing politics—Republicans and Democrats—Stassen said it is important for churches to address issues—like AIDS and poverty.

"I can't be told not to teach 'love your neighbor as yourself' because some political figure makes it political," he said. "Whether the President agrees or not is not the point. Does it agree with Jesus?"

In issues like war, it is also important for Christians to provide alternative options, Stassen said. More than saying war is wrong, Christians can use the examples of Jesus to proactively pursue peace. Stassen's own ideas, outlined in his book *Just Peacemaking*, show ten practices that promote peace.

### INITIATIVES

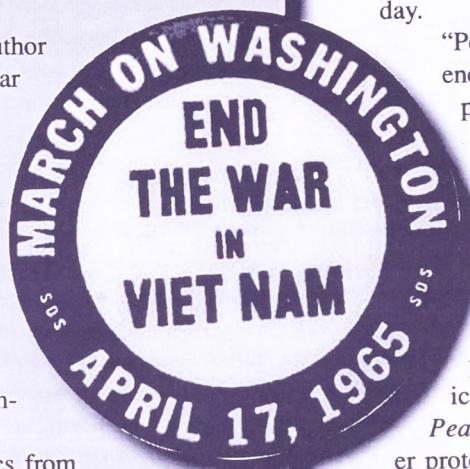
- Nonviolent Direct Action
- Independent Initiatives. Visible and verifiable actions to decrease threat and distrust; independent of slow negotiations; announced in advance with explanation of intent to reduce distrust, and with hope for reciprocation; completed by the announced date without fail in spite of provocations; in a series.
- Use cooperative conflict resolution
- Acknowledge responsibility for conflict and injustice; seek repentance and forgiveness

### JUSTICE

- Promote democracy, human rights, and religious liberty. No democracy with human rights made war against another democracy with human rights in the 20th century.
- Foster just and sustainable economic development

### COMMUNITY

- Work with emerging cooperative forces in the international system, creating networks of treaties stitching nations together. Evidence shows that the more nations are involved in webs of interaction, the less likely they are to make war.
- Strengthen the United Nations and international organizations.
- Reduce offensive weapons and weapons trade. Many nations see war does not pay because the retaliation is so destructive. Reducing offensive weapons and weapons trade reduces the temptation of nations to think they have overwhelming offensive capability.
- Encourage grassroots peacemaking groups and voluntary associations.



missed being drafted, I still felt morally responsible to work on behalf of those less fortunate in the lottery," he said.

In some ways, Fuller was unlike it is today.

"Perhaps if there was a difference, we were a much smaller place," Johnston said. "Perhaps that sense of community and solidarity created a shared responsibility."

There are also differences in the wider culture. In 1970, Fuller's protest was one of many. Glen Stassen, professor of Christian Ethics at Fuller and author of *Just Peacemaking*, said there are fewer protests today because the peace movement has focused less on protests and more on education and votes. The results can be seen in the recent election, he said.

"There really is a reason to hope that we're moving out," Stassen said. "You don't need to have angry protests. People are thinking change is on the way."

When Senator Hatfield finally began his speech to Fuller's 1970 graduating class, he spoke of the challenges his role as a Christian and politician had brought to his life. But he remained resolute in his belief that Christians should pursue peace.

"I cannot understand how a Christian community can abide these evils without at least asking the questions which need to be asked, and without at least coming to some rudimentary and tentative responses to these questions," Hatfield said. "Let each of us discover how we must obey the command of Christ when he instructs us to be his peacemakers."

Jon is in his first year of pursuing his MDiv at Fuller. Like every good church-planter wanna-be, he has a blog at [jonsampson.blogspot.com](http://jonsampson.blogspot.com).





# THE SHADOW

Continued from page 3

in its coverage or explanation of all these things. It is difficult to sort out fact from fiction in the current media environment.

The power of the media also presents a stark contrast between the War in Iraq and the Vietnam Conflict. During Vietnam, the media had almost unlimited access to the battlefield. Footage from the jungle was common. The death count also ran concurrently with the draft numbers on the evening news. The conflict was a glaring reality to America every day. The images coming from overseas were startling and disconcerting. America has since been desensitized to the images of war. Whether *Saving Private Ryan*, *Platoon*, or *Apocalypse Now*, the images of violence and guerilla conflict are part of our cultural awareness because of the escalation of the graphic representation of violence in entertainment.

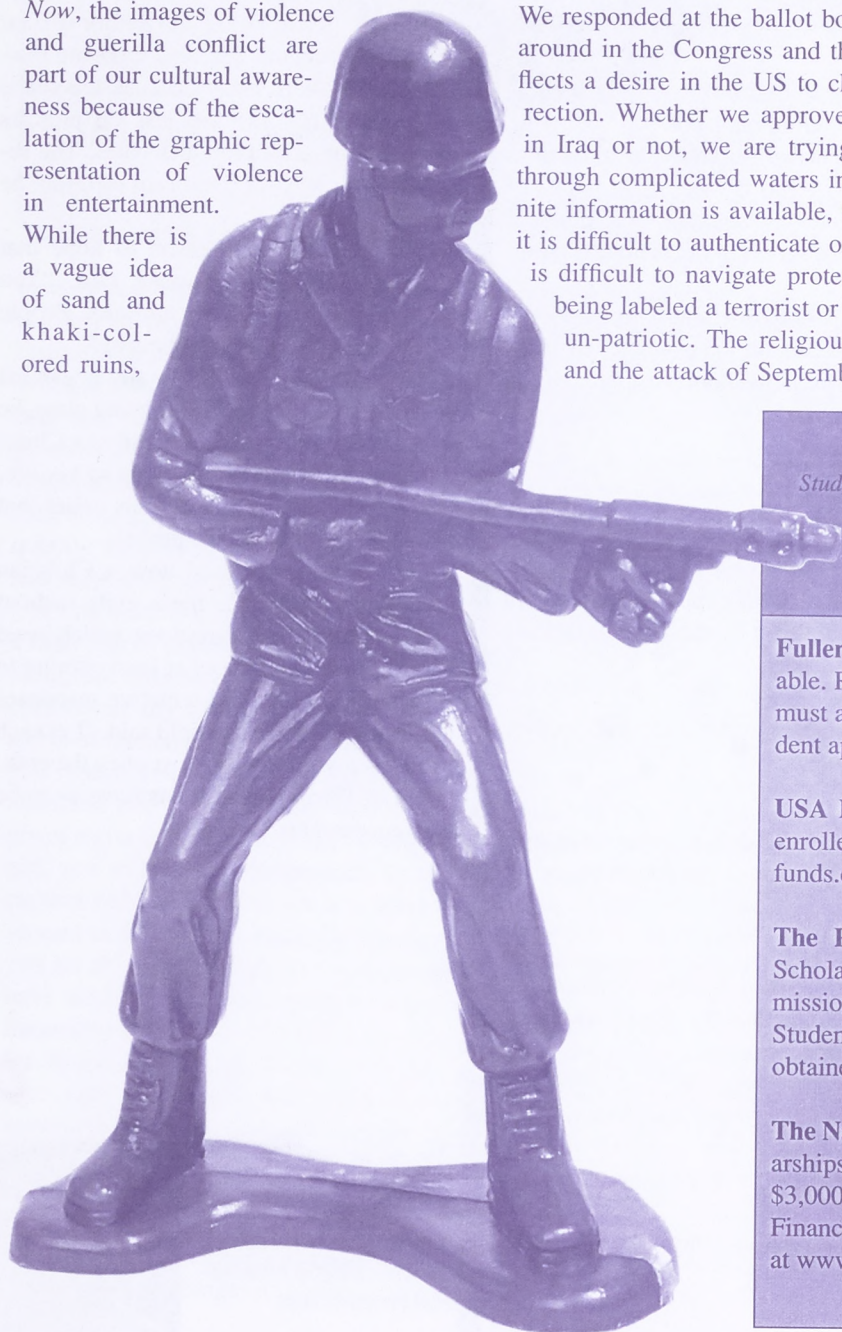
While there is a vague idea of sand and khaki-colored ruins,

many of us have no idea what Iraq or Iraqi citizens look like. The role of the media is significantly different. The age of Walter Cronkite has passed, and the age of Geraldo Rivera and Jerry Springer is here. News on the major syndicate networks, especially in Los Angeles, focuses on things such as car chases and celebrity scandal. International news is often biased and rarely reflects the nuance of international politics or opinion. Because of this, Americans are often left with poor information—designed to sell—and flashy images that remind them of the latest action flick.

My generation has finally responded, however, to its confusion and frustration. We responded at the ballot box. The turnaround in the Congress and the House reflects a desire in the US to change its direction. Whether we approve of the War in Iraq or not, we are trying to muddle through complicated waters in which infinite information is available, but much of it is difficult to authenticate or validate. It is difficult to navigate protest in fear of being labeled a terrorist or being called un-patriotic. The religious dimension and the attack of September 11, 2001

also add dimensions of fear. To use a reference from the Vietnam Conflict, I firmly believe that the War on Terror will be won or lost in the hearts and minds of those who desire to fight against us. It would seem that attempting to address the issues (some quite valid) that the terrorists have with us would not be “negotiating with terrorists,” but would rather be a reconciliatory move towards peace.

*Katie is a patriot as well as a lover of international political theory. Her most recent accomplishment is baking 4 dozen cookies for troops recently home from Iraq. They sure were yummy! She looks forward to studying abroad one day and loves talking about this stuff. She is currently a third-year M.Div, but assumes that it will take the usual 5 or 6 to finish her program.*



## FINANCIAL AID

Student Financial Services, 250 N Madison, 3rd Floor, 584.5421,  
finaid-info@dept.fuller.edu, www.fuller.edu/finaid  
All applications are available online or at Student Financial Services

**Fuller Financial Aid Apps** for the '07-'08 aid year are available. Remember, if you would like to receive financial aid you must apply every year! The priority deadline for returning student applications is March 16.

**USA Funds** is offering scholarships for \$1500 to currently enrolled students. Apply online through Feb. 15 at [www.usa-funds.org/scholarship](http://www.usa-funds.org/scholarship).

**The Rotary Foundation** is sponsoring an Ambassadorial Scholarship program for students planning on entering the mission field in 2008/2009. Applications are available in the Student Financial Services office and more information can be obtained at [www.rotary.org](http://www.rotary.org).

**The National Federation of the Blind** will award thirty scholarships to high-achieving legally blind students ranging from \$3,000 to \$12,000. Applications are available in the Student Financial Services office or more information can be obtained at [www.nfb.org](http://www.nfb.org).





### New Testament Colloquium

*Tue, Jan 23 & Thu, Jan 25, Payton 101*

Professor Robert C. Morgan, Emeritus Professor at Linacre College, University of Oxford, will be the featured lecturer for the New Testament Colloquium. He will give two public lectures: the first on Tue, Jan 23, 7:30-9pm, entitled "How Should We Write About Jesus?" and the second on Thu, Jan 25, 1-3pm, entitled "Jesus in New Testament Theology," which will be followed by a faculty panel discussion. For more information contact the SOT Dean's Office at 584.5300, or e-mail [theology@fuller.edu](mailto:theology@fuller.edu).

### Nameless Child Campaign:

#### Night Of Prayer

*Fri, Jan 26, 8pm-12am, Travis*

Join us for a night of prayer and worship in response to the Nameless Child Campaign. We'll be praying for children at risk around the world who suffer from horrific injustices due to having no certificate of identity. The night will end with B.J.'s delicious curry! Sponsored by Fuller Fire.

### SOP Free Therapy

The School of Psychology is offering free individual therapy to a limited number of students and their family members on a first-come, first-serve basis. Therapy is provided by supervised students earning a doctoral degree in clinical psychology. Ideal for relationship issues, life transitions, personal growth, stress, sadness, anxiety, self-esteem, and identity issues. Duration of therapy will

be determined by need, limited only by the duration of the academic year. For more info, contact Fuller Psychological and Family Services at 584.5555.

### Integrational Small Group

Do you have the heart to integrate psychology, missions, and theology? Do you care about the mental health and spiritual needs of missionaries? Join a community of students every other Thursday night for thriving discussion and fellowship. For time, location, and speakers, contact Jeff Simons ([buckrogers@cp.fuller.edu](mailto:buckrogers@cp.fuller.edu)) or Hana Shin ([hana\\_shin@cp.fuller.edu](mailto:hana_shin@cp.fuller.edu)).

### Tickets to Amusement Parks

Student Life and Services sells tickets to Disneyland (2fer adults \$63 & children \$53), Legoland (\$40) and Universal Studios (\$39). Call 584.5435 for info.

### Attention Bike Riders

Please remember to park your bicycles in appropriate bike racks which are located in the SOP: just east of the ramp, the Garth; close to the Refectory entrance and behind the Mail Center. Also remember to use a U-lock in order to keep your bike from being stolen. If you have any further questions about bike

safety, contact the Parking & Security Office at 584.5450. Thanks for your assistance.

### Disability Seating Accommodation

The Access Services Office (ASO) appreciates your cooperation in ensuring that chairs & desks labeled "ASO Disability Accommodation: DO NOT REMOVE" are left in their designated places. To assist students with a documented disability, the ASO places chairs & desks in specific locations throughout the classrooms each quarter. This furniture is labeled and placed based on the needs of an individual classmate. It is very important to your classmate that the labeled furniture remain where it is placed. Questions on this matter can be directed to ASO at 584.5439 or at [aso-coordinator@dept.fuller.edu](mailto:aso-coordinator@dept.fuller.edu).

Fuller's CAREER SERVICES announces:

## Lunch & Discussion: WOMEN IN MINISTRY

# Women's Lunch

WITH

## Becky Hart

For students

Becky will be the guest speaker in All Seminary Chapel on January 31<sup>st</sup>. Join her for a lunch and discussion on **WOMEN IN MINISTRY**.

Becky and her husband, John, both have divinity degrees from Fuller and now are Senior Pastors at Liberty Presbyterian Church.

For more information:

Call → 626-204-2071

Email → [CareerCenter@fuller.edu](mailto:CareerCenter@fuller.edu)

Go to → [www.fuller.edu/career/](http://www.fuller.edu/career/)

12p-1:30p

Wed., Jan. 31<sup>st</sup>

Location: TBA

(see Campus Pipeline Announcements or flyers around campus)

## all-seminary chapel

Join us for All-Seminary Chapel on Wednesday, January 24<sup>th</sup> at 10AM in Travis Auditorium. Doug McConnell, Dean of the School of Intercultural Studies, will be speaking. His message is entitled *Whose Children Are These? The plight of the unnamed children.*



## ADVERTISEMENTS

The Services section of the SEMI is for announcing services and events not offered by Fuller. Individuals are personally responsible for evaluating the quality and type of service before contracting or using it. The SEMI and Student Life and Services do not recommend or guarantee any of the services listed.

### SERVICES

**Massage Therapy!** Massage is excellent self-care! Susan Young, nationally certified massage therapist, now working in Arcadia and La Cañada. 296.3245.

**Auto Repair.** Engine repair, tune-ups, oil change, brakes, batteries, etc. Complete service. Hrant Auto Service. 1477 E. Washington Blvd, Pasadena. Call 798.4064 for an appointment.

**Auto Collision Repair.** 5 minutes west of Fuller. Owned by family of Fuller graduate for 25 years. Discount for students! Columbia Auto Body. 1567 Colorado Blvd 323.258.0565 Ask for John or Paul.

**Pasadena Tire.** All major brands. New/used tires, alignment, brakes, struts/shocks. 1070 E. Walnut St. 795.7240. Mon-Fri 8-5:30, Sat-8-1.

**J&G Auto Service.** Complete auto repair. Brakes, tune-up, mufflers. Certified Smog Station. 1063 E. Walnut St. 793.0388. Mon-Fri 8-5:30.

**Rings, Diamonds, and Things!** Walter Zimmer Co. is a jewelry design, man-

ufacturing, and repair business founded in 1917 and located in the jewelry district of downtown Los Angeles. Owner Mel Zimmer is a longtime member of Glendale Presbyterian Church. Because of our appreciation of Charles Fuller and the Seminary, we consider it a privilege to serve Fuller students. Phone Mel's son Ken at 213.622.4510 for information. Also visit our website: [www.walterzimmer.com](http://www.walterzimmer.com).

**Thinking of Buying or Selling a Home** or other real estate? Call Fuller alumnus David Tomberlin at Sun Coast Real Estate at 590.1311.

**Psychology Research Problems Solved!** Fuller SOP PhD alumnus with 20 years experience as a statistician for thesis and dissertation consultations. Worked on hundreds of projects. Teaches graduate research courses. Designing "survivable" research proposals a specialty. Methods chapter tune-ups. Survey development. Provides multivariate data analysis using SAS or SPSS. Statistical results explained in simple English! Assistance with statistical table creation and report write-up. Final oral defense preparation. Fuller community discounts. Call for free phone consultation. Tom Granoff,

PhD. 310.640.8017. Email [tgranoff@lmu.edu](mailto:tgranoff@lmu.edu). Visa/Discover/ MasterCard/ AMEX accepted.

### is worship style squeezing your substance?



Come join us at **Forming Hearts, Creating Art** as we delve into the spiritual and pastoral elements of effective worship leadership.

**Forming Hearts, Creating Art**  
Saturday, February 17, 2007

8:00 am - 5:00 pm

**Travis Auditorium**

Fuller Theological Seminary  
Students: \$25/Regular: \$45

to register or more info:

[www.brehmcenter.org](http://www.brehmcenter.org)

626.304.3789

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